2: Read E-5 (1935-1939) 1956
FR5 Ngoni FR5

The *intelezi* was made from the roots of a creeper and a bush which grew on the banks of rivers. These roots were burned over the fire, pounded and mixed with water. The warriors were given some to lick on the tips of their fingers, some was smeared inside their shields, and the rest was beaten in a gourd till it foamed. The 'war doctor' took the tail of a gnu or of a zebra and dipped it in the foam and sprinkled the warriors as they finally passed out of the gateway of the kraal on the campaign. This medicine was for strengthening them and also for making them 'slippery', so that the enemy spears would glide by them and not pierce them, and they could slip between the posts of the enemy stockade. After being sprinkled with the *intelezi* no one could sleep with his wife or any other woman, as he would risk spoiling the effect of the medicine and therefore would be more liable to be killed.

The *inhlenza* was a spear with a barbed hook. The Paramount threw it in front of the army as they stood in the kraal until all the warriors had left. It was then put back in the *indlunkulu* where it was kept in the care of the owner of that hut.

There were thus three functions to be performed, each by one of the war medicines. The *intelezi* was to strengthen and protect individual warriors. The *intonga* was the symbol of their Paramount and their kingdom leading them to war and weakening the enemy. The *inhlenza* was the symbol of invincibility, administered by the Paramount.

There were two stages of assembling in the Paramount's village before a campaign. The first followed the initial summons to mobilize, when the local companies (*mabandla*) marched into the kraal, sorted themselves into age regiments (*mabuto*) and sang their regimental songs. Then followed the *igubo*, the war-dance, when the warriors wore their full war-dress, and the women joined in. There was no individual dancing but a working up of corporate feeling through the dancing and songs. The Ngoni used no drums in their music, relying on achieving rhythm and unison by the stamping of their feet and their singing. After this dance the warriors left for their villages, while at the Paramount's village preparation was made for food and snuff for the campaign. Hard cakes of roasted bullrush millet, kaffir-corn and groundnuts pounded together, and dried meat, were the main supplies carried. At the second summons the warriors returned in their companies with their carriers. These carriers, who were usually young boys, carried the war-dresses and ornaments wrapped in a mat, and the food supplies.

Since on this final meeting depended much of the ultimate success of the campaign, only the warriors and the senior men were present, and all women and young children were excluded from the kraal. After the objectives of the fighting had been explained the warriors were addressed by the old men and exhorted to be brave and to help their comrades, and then the final medication by the 'war doctor' took place. The separation of the army from the civil population was complete until their return